

MISCELLANEOUS

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REFLEXIONS *by Dr Hodges*

Arising from a PERUSAL

OF TWO

ESSAYS,

Lately PUBLISHED

By Mr S ^KQUIRE.

To which are Added,

REMARKS

On the HISTORICAL ACCOUNT of the
LIFE of King DAVID.

L O N D O N:

Printed for GEORGE STRAHAN, at the
Golden-Ball, over-against the Royal-Ex-
change, Cornhill. 1743.



TO HIS GRACE,
THE
LORD Arch-Bishop
OF
CANTERBURY,
&c. &c. &c.

My LORD,

MR *Squire* having submitted his Cause to the Decision of YOUR GRACE, an humble Petitioner, who *intervenes* in Behalf of the *Bible*, and a few Claimants, who think their Right concerned in the Fate of the Question, beg YOUR GRACE to take this Remonstrance into Consideration. I

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DEDICATION.

shall chearfully abide by the Sentence of such a Judge, whose known Abilities and Integrity, will always reconcile and commend his Sentence to the contending Parties, and unite them in an Acknowledgment and Admiration of YOUR GRACE'S *Discerning Spirit, and Impartial Judgment.*

THAT YOUR GRACE may live long to be the Support and Ornament of this Church, is the constant Prayer of,

YOUR GRACE'S *most*

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Obedient Servant, &c.



PREFACE.

SOME Persons, who were privy to, and advis'd the Publication of the foregoing Reflexions, desir'd that the following Remarks, publish'd some time since in the Weekly Miscellany, might be re-printed, and added here, for the Satisfaction of many who enquir'd after them. They urged further, that as two other Volumes of the Historical Account of King DAVID, were publish'd
upon

upon the same Plan with the first, it would be right to let these Remarks (should they live so long) attend these Books down to Posterity, as a proper Preservative against any erroneous Opinions, or dangerous Mistakes, which may be built upon, or authoriz'd by them. These were the only Reasons which prevail'd upon the Author of the Reflexions, to permit the Addition of these Remarks.



E R R A T U M.

PAGE 36. line 2. read Colonies.

A D D E N D A.

To the Notes, Page 6.

There is just published at *Haerlem*, a Work intituled *Annus Sæcularis Tertius Inventæ Typographiæ*; inscribed to our worthy *Metropolitan*, wherein the Author has given us a Chapter concerning the Origin of Letters. His Observations concerning the *Runic Characters*, and *Chinese Language*, as being rather Signs and Figures, than what we may call Letters, is much to our present Purpose, and I am willing to allow his Assumption in the following Words: ——— “ *Dicta sufficere*
 “ *arbitror ad convincendum attentum Lectorem, hunc*
 “ *vetustissimum morem fuisse aliquid Posteris memoriæ*
 “ *prodendi, nempe certis quibusdam Figuris & Signis*
 “ *suâ quæque significatione gaudentibus: Res Rebus,*
 “ *non verò Verbis exprimebantur & repræsentabantur.*”

The Reader will do well likewise, to peruse what is said by Mr *Johnson*, *Concerning the Revelation of Alphabetical Letters to Moses*; in his Sermon preached at the *Canterbury School Feast*, and the Preface before it. *Johnson's Sermons Vol. II.*

M U T A N D A.

The Word כְּתָב *Chatab*, may be, and is used promiscuously for the *Ars incisoria*, *Sculptoria*, and *Scriptoria*. When this Author reconsiders this Point, he will, I think, be of Opinion, that the *Egyptians*, &c. learnt the Use of Letters, as well as other Arts from *Moses*, and the *Jews*; and not the *Jews*, &c. from them. There is enough said, I think, in the *Pentateuch*, to prove that most of the Useful Arts and Sciences, were derived from the People of God.



MISCELLANEOUS
REFLEXIONS,
&c.



THE curious and learned
Part of this Nation have,
I doubt not, perus'd with
Pleasure, two ingenious
Essays, lately published by
Mr *Squire*, inasmuch as the Subject of
them has employed the Pens, and com-
manded the Attention, of the *Literati*
for many Ages. The following Obser-
vations are not intended to lessen the
Merit of these Performances, or to de-
tract from that Fame which the Author
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has fairly acquired by his learned Attempt. I shall rather confirm many Truths he would establish, and offer some little Assistance in strengthening such Parts, as may seem at present unable to bear the Weight laid upon them; and I hope withal to add some Suggestions, which may serve to vindicate and recommend the Authority of the *Heavenly Books*. The latter of these Essays laid the Foundation of the ensuing Reflexions; and the former has been only occasionally under Consideration, where the Language and Chronology of *Greece* have happened to meet in the same Point of View.

ENOUGH has been said, I think, by this learned Writer, to prove the Uncertainty at least, if not the manifest Absurdity, of the *Newtonian* Hypothesis in this Matter; and he will forgive me, I hope, if I pay not a much greater Regard to the Opinion which he would recommend. * *Varro's* Account and
Censure

* *Varro* in *Censorinus*, as quoted by Bishop *Stillingfleet*, *Orig. Sacra*, distributes the History of *Greece* into
three

Censure of the *Grecian* Affairs before the Olympiads, seem to have been founded upon Reasons too strong to be overthrown; and the more they have been shaken by contradictory Objections, issuing from different Quarters, the more deeply have they taken Root. At whatever Period Letters were probably introduced into *Greece*, much Time must be allowed for their growing to such a Perfection, as to render them serviceable in the Way of recording regular Entries of Astronomical and Historical *Notabilia*, and the distinguishing Actions, or *Æra's*, of the first States or Settlements in it. The Confusion and Obscurity observable and lamented in their first Accounts, very well agree with, and describe the Infancy of Learning, in every Limb and Branch. Very tender indeed was it upon its first Production, scarcely reduced to any Form, much less such a one as

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three Parts, reckoning two of them to be unknown and fabulous, and the true History to begin with the First Olympiad. *Diodorus* is likewise cited in Confirmation of this Remark, by the learned Bishop, whom the Reader would do well to peruse carefully upon this Subject.

was any Way lasting, or likely to convey any History to distant Ages. There may, and always ought to be, observed a constitutional Difference between the Works of God and the Inventions of Men: The former step forth at once all-perfect and beautiful, as the Parent from whom they spring; whereas the latter are quite rude and unshapen at their Birth; advancing by slow Degrees to Maturity, and gradually increasing in Strength and Beauty. This Observation will be illustrated and confirmed, by comparing the Text of our present *Hebrew* Bible, with the antient Characters of other Languages, (so far as they appear) whose Alphabets were probably formed upon the Report of this Method of conveying Ideas first delivered by *Moses* to the *Jews*, from whence the several Nations of the Earth deriv'd this Art and Contrivance of making themselves and their memorable Transactions known to Posterity. *Cadmus* indeed is called the first Inventor of Letters, and is supposed to have brought them

them into *Greece*. But as it was a frequent Practice to give Life and Kingdoms to inanimate Beings, Actions, and Things, I may be allowed to conjecture, that as KeDeM signifies the East, קדם no more was meant by this History, than that they received the Invention of Letters from that Country, which was the true Source of all Arts and Sciences, originally derived from the Books and People of God. We have no probable, much less certain, Authority to produce, whereby the Use of Letters may be proved to be more antient than the *Mosaic Tables* *. Before the Delivery of these, the

* It may be objected, that if the Historical Parts of the *Pentateuch* be set down in an exact Chronological Order, we may suppose, that Letters were in Use before the Law was promulged; because we read *Exod. xvii. 14. And the Lord said unto Moses, write this for a Memorial in a Book, and rehearse it in the Ears of Joshua, &c.* Whereas what happened at Mount Sinai, is related in the xixth Chapter of *Exodus*.

The original Words (כתוב ספר) by us translated *Write* and *Book*, are by no Means limited to the Sense which they are now generally applied to and understood in; and what follows, plainly determines the proper Construction, how they ought to be

the sacred Books inform us, that the Institution of Festivals, and certain symbolical Monuments and Representations, were

be interpreted in this Passage. In order to obey the Command here enjoined *Moses*, he built an Altar, and called the Name of it *Jehova Nissi*, ver. 15. This was all the Writing and Book which he seemed to be acquainted with, or the People understood, agreeable to the Practice upon other Occasions, when they erected Monuments for Memorials of remarkable Events and Transactions; and serves as good probable Evidence, to prove that they did not, at that Time, understand the Art of transmitting any historical Facts down to Posterity, by what we call *Books*, or *Letters*. There are different Words to express this particular Manner of recording Things, as the Reader may find, by consulting *Isaiah* viii. 1. *Jeremiah* xxxvi. 17, 23. *SePHeR* signifies any Kind of Record, of declaring, or numbering, and is therefore frequently applied in this Sense; but a Derivative from *GaLa* or *GaLaL* is plainly the Word, for what we now mean by a Book, and is so used by the Prophets, in the Places here cited,—the *Volume* or *Roll*. And perhaps *HaMeGiLLA* may point out the sacred Volume by way of Eminence; as the Prefix *Ha* stands before the Noun, which may be well interpreted *Revelation*, from *GaLa* *revelavit*.

The Word *KaTHaB* used for Writing, signifies any way of *inscribing*, *describing*, or *imprinting*, any Kind of Characters. *Leviticus* xix. 28. It is used for *printing* any Marks upon the Flesh.—*Ye shall not make any Cuttings in your Flesh for the Dead, nor print any Marks upon you.*

were the Methods made use of to convey and perpetuate the Memory of great Events, and were the august Records of Antiquity. I need not cite the Patriarchal Instances, which are read, and may be heard every Day, and we have no higher Evidence that can any Way come into Competition with it. Even prophane History itself serves to bear Witness to this Account of Things. The whole Story of *Egyptian* Sculpture, and their Hieroglyphical Learning, confirm it, and plainly declare therein the Usage of Antiquity. There was probably but one Language so low as the Time of *Joseph's* being in *Egypt*, or much later, with perhaps some little dialectical Differences, insensibly introduced by small Variations in the Sounding and Pronunciation of Words. *Joseph*, upon coming into *Egypt*, converses very freely and easily with all Persons he met with, as did his Brethren when they came, as may be read in the Scriptural-Account of this Matter. From whence we may fairly conclude, that the *Israelites* and
Egyptians

Egyptians at that Time, spoke one common Language. A strong Objection indeed seems to lie against this Supposition, from two Passages in the Book of Psalms, which in one of the *English* Translations directly contradict and overthrow it. Mr *Squire* has partly considered this Objection, and partly answered it. But as it is capable of a full and satisfactory Solution, by the easy and safe Method of having Recourse to the Original, I shall supply herein what has been omitted by Mr *Squire*. *Psal* lxxx. 5. We read thus in the New Translation,—*This he ordained in Joseph for a Testimony, when he went out through the Land of Egypt, where I heard a Language that I understood not.* And in *Psal* cxiv. 1. We read of a *People of a strange Language* *. The latter of the Texts has no Word in the Original any Way signifying what we understand by *Language*. MeHaM LOHeZ, translated by us a *People of a strange Language*, according

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* In the old Version, *Psal.* cxiv. 1. They are called *strange People*.

according to the LXX, should be translated a *barbarous People*, such as the *Jews* called all but themselves.—So that we may dismiss this Evidence without farther Trouble. The Word translated *Language* in the former Passage, is SePHaTH, which if translated *Confession* (as explained in *The new Account of the Confusion* which happened at *Babel*, and cited below) proves no more here, than it does there. And in my Opinion (which is always submitted to better Judgment and Correction) this Interpretation best agrees with the probable Meaning of both Places. The Psalmist may be supposed to inform us, that *Josepb* was forced to dwell amongst a People, to whose *Confession* of Faith, or Religion, he was a Stranger; and which he did not understand. His being necessitated to associate with a Nation of Idolaters, whose Way of Worship he was, and desired to continue, a Stranger to, might very properly be reckoned amongst his greatest Hardships and Distresses. But it is said far-

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ther, in the affecting Narrative of what passed between *Joseph* and his Brethren, that *Joseph spake unto his Brethren by an Interpreter*, * which seems to have puzzled a very learned Writer upon this Passage, and drove him to a Solution by no Means, I think, clear and satisfactory. He says, that this was not out of *Necessity*, but in *Disguise*, pretending to be a Stranger from some other Country, and not of their Family, Gen. xlii. 23. This Supposition seems to allow the Thing deny'd, viz. That there were different Languages in different Countries, and that the Brethren must know so much, otherwise they could not have been imposed upon by a Pretence which they must know to be without Foundation. Had this great Author had recourse to the Original (in which he was skill'd beyond any Man perhaps of this Age, or any other since the Apostolical) he would have solv'd the Difficulty in another Manner. The *English* Version runs thus,——*And they knew not that Joseph under-*

* New Account of the Confusion of Tongues, p. 24.

understood them, for he spake unto them by an Interpreter. The Hebrew literally translated, says—And they knew not that *Joseph* heard or hearkened to them (SHaMaNG) because HaMeLITS was between them. The Question then is, who was this HaMeLITS?—Not surely an Interpreter in our usual Acceptation of that Word, or one who understood different Languages, and employed for that Reason to convey the Sense of two Persons to each other, which could not be done by themselves, as Strangers to each others Language. The Business of HaMeLITS was of a different Nature; he was a Mediator, a Softener, and favourable Reporter of what they said: He was as it were a *Communis Terminus* between this great Officer and the poor Petitioners, to present the Petition, and deliver the Commands of the Prime Minister, whilst he chose to appear in that Character, and conceal his Relation to them. And it is highly agreeable to the State and Dignity of the Character he

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was then invested with, to suppose that this was the usual Method of transacting Business of this Nature, though he might sometimes condescend, for particular Reasons and Satisfaction in a Matter of great Importance, or Curiosity, to ask such Questions himself, wherein he wanted a more particular and immediate Answer. But the very Word here used, fixes the Meaning beyond all reasonable Doubt. The Generality of Lexicographers, it must be confessed, favour and authorize the vulgar Sense, though they are obliged to use great Violence to extract it from the Root which they produce for this Purpose. They derive this Noun from the לִיץ Verb LUTS (which is placed in the Margin of the *Hebrew* Bible likewise) whose original Sense is to deride, delude, speak like an Orator, and likewise, say they, to interpret.—Hence they fetch מליץ the Noun MeLITS, which, say they, signifies a Derider, Sneerer, likewise an Interpreter and Orator, who delivers the Words of another, says *Buxtorf*, in a different

different Sound,—inasmuch as the Person who uses a *strange* Language, is, as it were an Irrisor. This Kind of commenting was far from giving me Satisfaction, and put me upon a farther Search after a Derivation more rational, and grammatical. I did not wander long before I found what I wanted, and had no Occasion to rest and depend upon uncertain, unsupported Conjecture only. The Verb MaLaTS appeared, and fully resolved all Doubts, by laying a full Claim, and making out an incontestable Right to this Derivative, which has been so long, and so unjustly given to another Parent. This Verb signifies to assuage, render placid, sweeten or soften, from whence the Greek *μελίζω*, and Coccejus guesses that MeLITS, an Interpreter, may possibly be derived from hence. *Marius de Calasio* gives likewise an Hint to the same Purpose, as may be seen upon consulting him upon this Verb. Here then is opened a clear Way to come at the full ideal Meaning of this Word, and there-

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thereby of this Text, without torturing and straining a Verb to accommodate it to a Sense quite foreign to its usual and known Interpretation. The Noun מליץ MeLITS is form'd regularly from מלץ MaLaTS, and the Construction of it when translated Mediator μεσίτης, quite agreeable to the given Interpretation of the Verb. It is the Office of the Mediator, we know, to soften, to pacify upon Occasion, to reconcile and sweeten, especially when a Superior may be soured by any Affront or Injury done or offered to him. Wherefore I have, I think, sufficient Authority to change the Word Interpreter in this Verse, for that of Mediator, and then every thing will be consistent. Besides, I may be allowed, I hope, to suppose, that this History was an allegorical, prophetical Description of what was to happen to another *Joseph*,—*who was sold by his Brethren*, and was thereby a most providential Instrument, or rather efficient Cause of their Preservation,—who in his human Nature is set over the
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Household of God, sitting at his Right Hand, and continually making Intercession for us. Between the high offended Majesty of Heaven, and the ungrateful Offenders, Brethren according to the Flesh, a Mediator was quite necessary. The Mediator in the first Instance, most aptly figur'd what was to be done, and what was compleated and fulfill'd in the latter, whose constant Employment it is to mediate for his Brethren, and graciously to apply the Exaltation of the Human Nature to its Principal and first intended Use, —to pacify and reconcile us to the Divine. It may not be amiss likewise to observe upon the Word HaMeLITS, that where the Prefix emphatical Ha is used before Hemantic Nouns, as in this Case, our particular Attention seems thereby demanded, and the Noun is generally separated from common Use, in order to distinguish and point out some eminent Person, Thing, or Action. The Reader, I hope, will forgive me, if I lay before him another Passage of
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of Scripture, where the same Word (tho' without the Prefix or Demonstrative Ha) is translated likewise by the Word *Interpreter*, but would, in my Opinion, more properly and consistently with the Sense and Meaning of the Place, bear the Construction here contended for. The Scripture I mean is *Job xxxiii. 23.* After an Enumeration of various Punishments which are due to, and often inflicted upon sinful Men, these Words follow.—*If there be a Messenger with* מליץ *him, an INTERPRETER MeLITS, &c.* The Words of this Passage literally translated, run thus,—*If there shall be above, or over him* (in the way of Protector and Defender) *the Angel Mediator, One among a Thousand, to shew unto Man his Uprightness,—then he is gracious unto him, and saith, Deliver him from going down to the Pit, I have found a Ransom.* If we read Mediator instead of *Interpreter*, this Passage will appear to be one consistent Prediction and Declaration of the divine Will and Scheme of Providence, in

in restoring fallen wicked Man by the Merits and Intercession of a Redeemer and Mediator, by his vicarious Sufferings and perfect Uprightness. * If the Ha be wanting here to direct us to this great Person, the Description of him in the next Words, *One among a Thousand*, seems to be particularly set forth. This very peculiar Phrase occurs, I think, but in one other Scripture of the Old Testament, viz. Chap. ix. v. 3. of this very Book of *Job*. In both Places the Word for Thousand is used indeterminately, and as in the Plural it signifies Princes or Rulers, as well as Thousands, it may very well carry that Meaning here. A principal Person or Ruler, is confessedly pointed out by this Expression ; and none so great or so likely can be here supposed, as this high Personage, who was eminently *One among a Thousand*. The Words

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* Vid. Alberti Scultens Notas in Loc. Ad verum & unicum Mediatorem, sive Angelum Fœderis referri debet.

in *Mat. xi. v. 6.*—applied from * *Micah* v. v. 2. seem to allude to this descriptive Appellation of the Messiah,—
One among the Thousands or Princes of Judah, *who was not the least*, that is, who was the greatest of All,—
whose Goings forth (in the magnificent Description of the Prophet) *have been from old, from everlasting.* I must observe farther, that if the Words—he cannot answer him one of a thousand, be render'd interrogatively, as they should be in many Places (where the same † Adverb is used as here) and ought, I conceive, in this, they plainly speak the Sense we would fix upon, which is the most noble they can bear, as will appear upon Trial.—*If he will contend with him,—shall not he who is called by way of eminent Distinction One among a Thousand, ‡ answer him,—*
and

* See these Places compared by *Lightfoot*, Vol. I. p. 440. and *Pocock* in his Comment on *Micah*.

† See *Masleff's* Grammar de Adverbiis affirm.

‡ The original Word for answering, favours the same Meaning, as it signifies the answering or Speech of

and plead the Cause in behalf of Mankind ?

Although the Honour, and perhaps certain Construction of the sacred Books, seems greatly to depend upon proving the Antiquity of the Language wherein they are wrote, and come down to us ; yet it has happened unfortunately now and then, that learned Men have (perhaps inadvertently) depreciated them in this Instance, by making other Sister-Languages, (as they are called) coæval with that, wherein the Old Testament was originally penn'd. It is not my Business, or any way necessary, to repeat what hath been said by a Multitude of Writers upon this Subject. But I can't well avoid taking Notice of what has been laid down by a very learned Professor in one of our Universities, in favour of the *Arabic* Language, as he goes much higher than any Author I have met with, in his

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of one who is, or has been, in great Affliction and Distress ; highly pertinent therefore to describe that Person, who was to answer for Man by the Merit of his bitter Passion and Death.

Claim of its Antiquity. In the main Part of his Inauguration Speech, this worthy Gentleman spoke like an Orator, in the best Sense of that Word, as every Reader must acknowledge, who has perus'd this beautiful Composition; but here he must be understood to speak (in the Sense of the Word put on it by *Buxtorf*) as an Irrisor. But I hope he will not insist upon this Point for the Sake of maintaining a wild Hypothesis, when he considers, that he may hereby lessen the Credit of his Bible, and raise the Character of the Alcoran, in one Respect, above it. He is too good, and too learned a Man, I think, to carry Matters so far. I am near enough to him to say this of him, and admire him. After I have said this, he will pardon my present Exposition, and take in good Part what is intended as an wholesome Stricture, esteeming it to be rather the Correction of a Friend, than the Wound of an Enemy.

THE learned Professor * subscribes to the Faith of *Ebn Shobna*, the Historian, and *Abulfeda*, who have asserted, that *Yarabus*, the Son of *Kabtan*, was the Father of the *Arabian* Language and People. And if he be the same (which Supposition the Professor seems by this Citation to countenance) with *Yareabbo*, the Son of *Yoktan*, mentioned *Gen. x. 26.* he will be the fifth from *Shem*, who was present when the Confusion happened at *Babel*. From this Fountain he derives the *Arabian* Name, and seemingly rejoices in the Discovery with great Pleasure and Credulity. “ Behold, says he, † the History of “ the *Arabian* Language. It arose as “ you

* Vid. Orat. Habit. Oxonii a *Thoma Hunt*, de Antiq. &c. Ling. *Arab.* Nam si *Arabas* doctiores (*Ebn-Shobna* sc. & *Abulfeda*) de suâ linguâ loquentes (quod ab *Arabismi* studiosis fieri oportet) consulamus, videbimus eos prima illius incunabula ad quendam *Yarabum Kabtâni* filium referre nomenque tam dialecti, quàm patriæ ab eo repetere. Qui si idem sit, ut ipsi volunt, cum *Yareabbo Yoktani* filio, *Gen. x. 26.* memorato, erit a *Shemo* ipso, qui confusio*n*i *Babylonicæ* interfuit, quintus, &c. p. 4.

† En vobis *Academici*, linguæ *Arabicæ* historiam, brevi

“ you have seen (from the above-cited Evidence) “ together with its Sisters,
 “ from that common Eastern Mother
 “ which owed its Birth to the *Babylo-*
 “ *nian* Confusion, *i. e. Confusion of*
Tongues that happened at Babel, “ na-
 “ med from *Yarabus*, who was the fifth
 “ from *Shem*, the Son of *Noah*, reform-
 “ ed by *Ismael*, consecrated to the *Isla-*
 “ *mitish* Superstition by *Mohammed*, &c.”

I CAN'T suppose that the Professor intended to banter his Audience upon this Occasion, or that he entertained so mean an Opinion of their Learning, as to suppose they would swallow so silly, so absurd a Tale. He owed more to their Generosity, and the Opinion they had declared of his Abilities, than to make such a Return for their Favour, the first Time he appeared in that
 Chair,

brevi quâ licuit, quamque tempus patitur, tabellâ depictam ! Orta est, ut vidistis, unâ cum sororibus, ex communi illâ matre *Orientali*, quæ confusio*n*i *Babylo-*
nicae debuit originem : nominata ab *Yarabo* qui a *Shemo*
 ipso, *Noachi* filio, fuit quintus ; reformata ab *Ismaele* ;
 consecrata superstitioni *Islamaticæ* à *Mohammede*, &c.
 ibid. p. 10.

Chair, wherein they had so honourably and deservedly placed him. And yet it can hardly be supposed, that he could be in earnest in this Matter, when we consider the Learning and Judgment of the Man : We must then (to speak as softly as we can) suppose him to be influenced by too common a Passion and Weakness, incident to the greatest Minds,——a Desire of exalting and dignifying his Subject, at the Expence and Prejudice of others, without duly attending to, or weighing the pernicious Consequences that might follow, or be drawn from this undue Preference and Antiquity bestowed upon the Language of which he was Professor, and which therefore he thought himself obliged to say every thing that could possibly recommend it to the World, and give it a Title to the first Place in their Esteem. But if we examine this Claim a little more particularly, it may be said, that there is not so much as a Similitude of Names, much less a Concurrence of Circumstances, to defend this whimsical Derivation.

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The Person here called *Yarabus*, is in the *English* Bible named *Jerab*. In the Original there are only these three Letters in the Name IRH, or CH. The e and a are added, according to the Masoretical Reading. One would hardly think it possible for the most dextrous or able Artist at this Sport, to have forced this Name *Jerab* into this Service. One single R has exposed him to this Violence, when he might have expected to have been as undisturbed as any of his Brethren or Ancestors. But what makes this Matter worse, is — The Professor herein runs quite counter to his Bible, wherein he might have found, and must have seen the proper Name of, and for these People, &c. But that did by no Means favour his Scheme, or comport with the Establishment of so ancient a Descent. HaRaBI is the scriptural Name of these People, derived from a Verb which signifies to mix, as these People were originally a mixed People, composed of various and barbarous Colonies, of

of whom the principal Part sprung from *Ishmael*,—a savage Race, without Letters, Religion, and almost Humanity,—*perfect Rapparees* in all Ages, according to the Prediction, *—*He will be a wild Man, his Hand will be against every Man, and every Man's Hand against him*,—Gen. xvi. 12. There is a full, and, to me, a satisfactory Account of these People and their Language, in *The new Account of the Confusion of Tongues*, written by the late Mr *Hutchinson*. I wish the Learned would consider what is offered in that Treatise. If the Author be mistaken, let the Reasons be produced to convince the World that he is so. Let every Thing and Opinion be fairly and thoroughly examined, that what is proved to be good, may be held fast, what otherwise, let go. There is no Occasion, and it is highly unserviceable to the Christian Cause, for Men to

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* See Dr *Jackson* and Dr *Delany* concerning the Predictions relating to *Ishmael*. Rev. examin'd with Candour.

form themselves into Sects, in Defence of Opinions, which all should, and many probably would, be willing to embrace, when supported and explained by proper Arguments. Much Mischief I'm persuaded has been done, much Prejudice rais'd against many noble, useful Arguments, which have been offered in Support of the grand Points of Christianity, by the Heat and indiscreet Management of imprudent Zealots. Whatever any Christian has to propose for the Maintenance of the common Cause, let it be receiv'd and try'd with Candour;—try'd by the Word of God, and the Analogy of Faith. Whatever falls in with, or tends to the Confirmation and Illustration of them, has a Right to our Reception and Approbation; as the Author has a Title to our Thanks, and the exceeding great Reward of our Master. All the Absurdities charged by the Author of *Christianity as old as the Creation*, and his *scurrilous Follower, The Moral Philosopher*, upon the Mosaic Narrative

Narrative of the Confusion which happened at *Babel*, immediately vanish upon the true Construction of the Text, which *The new Account* gives us. The Word SaPHA, being rendered Confession, instead of Languages (as it ought to be) no Objection will remain, I think, and every thing will appear consistent. These People were erecting a *Temple and Altar to the Heavens*, which was the Idolatry of those Days,—not a *Tower*, whose Top should reach the starry Region: Had this been the Scheme, they would hardly have begun in a Vale, but would probably have taken the Advantage of the most rising Ground. Their Design was not quite so silly; they were raising a magnificent Pile to the Honour of the God they worshipp'd, and were contriving a Form of Worship of a suitable Pomp and Confession of Faith, expressive of the conceiv'd Dignity and high Attributes of their Deity. To prevent the Execution of this rebellious Scheme, and defeat the Establishment of so

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wicked a Design, what more likely, what more effectual Method could be thought of, than to sow a Spirit of Discord among the several vain Pretenders upon this Occasion ; or rather, to leave them to the natural Effects of such Contentions as arise from such Contests, amongst different Opiniators, when a new Way of Worship is to be introduced ? One offer'd one Form, another another : Each Leader contend-ed for Superiority and a Preference of his System, which soon ended in that Confusion which was judicially intended by the several SaPHA, or Confessions, being opposed to each other. The various Deistical Schemes, which have been offered of late Years, by such as have conspir'd with the like blasphemous Impiety, to set aside Revelation, and the instituted Way of Worship, to make Room for I know not what unintelligible Jargon, and fantastical Plans of what is falsely call'd Natural Religion, may serve sufficiently to illustrate what happened at *Babel*. We have seen this
idle

idle Medley contended for by its different Projectors, with the same Warmth and Zeal, and, doubt not, but God will order the same Fate to attend it. The proper Word * used for what we mean by Languages, does not occur till long after this memorable Event.

THE Advocates for the Antiquity of the *Arabic* Language, compared with the *Hebrew*, or, as some affect to call it, the *Chaldee*, must have farther, and, I hope, honefter Views and Designs, than I can penetrate or guess at, or than any of them have as yet discovered or communicated. Their Attempt must appear at first Sight irrational,

* LaSHoN. We find this Word indeed *Gen. 10.*—which is the Chapter immediately preceding that concerning the Confusion at *Babel*. But *Moses* must be supposed to describe Things here, as they stood at the Time of his writing. Otherwise it will prove, that there were different Languages before the Confusion at *Babel*. But another Expression in the same Verse sufficiently proves, that *Moses* is representing Things as they appear'd at the Time he wrote,—when he speaks of the Isles of the *Gentiles*, which could not be a descriptive Name before the Confusion at *Babel*.

לשון

rational, absurd, and, perhaps, disrespectful to the sacred Books, when they would bring the Book of *Mahomet*, and a Composition of infidel Impostors, to interpret the Book of God, and a Language of about 1100 Years standing, to explain a Book wrote by *Moses* *. But when this is said, we must allow the *Arabic* Language, and a Skill in it, its proper Use and Honour, in as ample a Manner as has been claimed by some of its greatest Patrons and most serious Professors. Some original Words may probably be conveyed down by Tradition from the first Times in that Dialect, and serve to help us to the Sense of the *απαξ λεγομενα*, or the *Hebrew* Words which occur but once in the Bible. The great Dr *Pocock*

* The Danger and Folly of interpreting the *Hebrew* Scriptures by *Arabic*, as the *Jews* have done, appears in an eminent Instance, alledged by Dr *Pocock*, in his Notes upon *Maim. Port. Moses*, Cap. VIII. which I hope the curious learned Reader will consult. Page 240. of Dr *Twells*'s Edition.

cock * points out this Use, and in some noble Instances exemplifies it. And this may be sufficient to recommend the Study of this Language.

MR Squire cites some Authorities, which suppose *Hebrew* to be the Mother Tongue, *Chaldee* and *Arabic* to be Sisters descended from it. The former of these Sisters † has a Claim to great Antiquity, and been very serviceable to the Mother Tongue, which it has in an eminent Manner interpreted and explained, and has had the Honour of being made use of in some Parts of the sacred Books: But the latter must have been so obscur'd and defac'd, that no Traces of a Resemblance—*Qualem decet esse Sororum*—could appear in any authentic Characters before the Time of *Mahomet*, if the Language of these People degenerated, and suffered as much as their Religion and Learning: And there is no Reason to suppose that it was more carefully preserv'd. It is, I think,

* Pag. 140.

† Chaldee Paraph.

think, agreed amongst the Skilful in this Tongue, that it was form'd, or reform'd, as it now exists, by the combin'd Arts of *Jews*, *Pagans*, and renegado *Christians*, for the Use of the Alcoran; and if so, must bear the same Date. Many Features of the original *Arabic* (which was probably a Dialect of the *Hebrew*) may still, without Doubt, be discovered in many Words, by those who understand both Languages; and where there is a Conformity between the *material* Part (according to the judicious Distinction used by Mr *Squire*) of the *Hebrew* and *Arabic*, the latter may be allowed a divine Extraction. *This* Kind of Conformity may likewise be admitted as a proper Touch-Stone, or *Lapis Hebræus*, whereby to try the Value and Antiquity of other Languages, and Mr *Squire* has my Consent to make his Inference from this Concession. He will excuse me, I hope, in endeavouring to set him right in some Particulars, wherein I think he is mistaken in the Application of his Rule, and
for

for offering my own Conjectures upon the same Points. Mr *Squire* supposes that the *first Planters* led a wand'ring Kind of Life, and talks of their various Migrations, and frequent Change of Place. He must mean the first Planters of *Greece*, and the adjacent Parts, I presume, as it can't be true of the *first Planters*, or Persons who made Settlements in the first Ages of the World, and formed themselves into little Societies under their respective Heads, Princes, or Governors. For these were undoubtedly the Families called Patriarchal, and were so far from wand'ring, that they most probably kept very close together for many Ages, as their Wants were few, and easily supplied at first; and the fruitful Countries, which surrounded the Place of their first Settlement, made it no way necessary, or agreeable for them, to look out for distant Habitations; or, however, to leave the *Continent*, and hazard a Voyage to seek a Settlement upon some distant, uninhabited Islands. Peace and Plenty

fat smiling at their own Doors, in their different *Asiatick* Settlements; and the Blessings of Providence, which were continually poured down upon them, made them easy and happy at Home. Their Migrations must have been very few in the Infancy of the World, when it was but thinly peopled. *Abraham* seems to have been the first Traveller; and we read or know of no Colonies more distant at that Time than *Egypt*, which borders upon *Palestine*. Neither was *Abraham* probably fond of seeking new Countries or Adventures, or desirous of quitting his Habitation, how uneasy soever it might be to him to see so much Wick- edness, as seems to have been at that Time spreading round him. A special Call from God was thought necessary to over-rule his natural Inclination, and, as it were, compel him to depart. And this may fairly be supposed to have been the common Way of thinking. When Mr *Squire*, therefore, speaks in this Style, he must either be understood of the first Colonies, sent or driven into
Greece,

Greece, as is describ'd, or loosely hinted in the disordered Fragments of some prophane Historians, or else he must have taken his Eye off from his Bible, where the only true Account of peopling the World, and the History of its first Settlements, are to be found. All besides is Inconsistency, Conjecture, and extravagant Imagination. The learned Enquirer, in order to discover the Origin of the *Greek* Language, endeavours to do it, by finding out what was the Language of the *Pelasgi*, inasmuch as these *Celebrated Wanderers* (as he is pleas'd to call them) were indisputably the most ancient Planters, and first Masters of Greece. He says farther, that these *Pelasgi* were *Asiatics*, the Descendants of *Japhet*, by *Javan*, or *Jon*, thence called *Jones*. In this Account is a Mixture of Certainty and Uncertainty.—What is taken from *Moses* concerning *Japhet* and *Javan*, is certain.—The other Part seems to be only improbable Conjecture. Why these *Pelasgi* are called *Celebrated Wanderers*,

and more distinguish'd on that Account than other Coionies, who might be sent or forc'd abroad, when Room or Shelter was wanted, does not appear. Their Name, he says, imports, that they were a divided, and dispersed People, from פלג the Verb PHaLaG.—'Tis true, that they were among the Dispersed, and divided from the principal Stock. But this was the Case of other Nations and Settlements at that Time; nay, of all who fled from the conquering, destroying Hand of *Joshua*, who might, for the same Reason of their being scatter'd and separated from the great Body they before adhered to, and mixed with, be called by the same Name. We must look out, therefore, for another Reason of this Appellation, and thereby discover and determine, if we can, who these *Pelasgi* were, and what was the Place of their Habitation. The Enquirer is very just in remarking,—That at this Time, or in the Beginning, there were no such things as Proper Names,—that is, Names without any inherent

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Signification, or precise Idea, annexed to them ; but that they were so many Images, or short Descriptions of the Things for which they stood, and to which they were appropriated. Upon this Supposition, the remarkable Saying of *Tully*, must have been founded *. According to this Rule of Etymology, and to give it still more Credit, I would fetch the Meaning of the Word *Pelasgi*, not from the *Verb* PHaLaG, but the *Noun*, which frequently gives the Idea, and is commonly the Root, where none of the Hemantic Letters appear to shew its Derivation from the Verb. This happens in the Case of our present Enquiry. The scriptural Name for Rivers, or great Waters, is † PeLGI, which probably gave Name to these *Pelasgi*, as the People settled in these numerous little

פלגי

* Ex hacne tibi terrenâ mortalique naturâ & caduca concreta ea esse videtur ? Aut quis primus, quod summæ sapientiæ Pythagoræ visum est, omnibus rebus imposuit nomina ? Aut, &c. Vid. Cic. Tusc. Disput. Lib. 1. C. 25. Editi. Davis & Not. in Locum citat.

† Hence Πελαγος, and Pelagus.

little Islands, in the Midst, as it were, of the *PeLGI*, or *Rivers of Waters*, are most aptly and peculiarly described and distinguished by this Appellation. Besides,——it may be said, a River, in its seeming Partition of the Earth, gives the Idea of dividing, likewise of wandering, and rolling along in a restless Manner, and sometimes precipitately, into different Countries, and therefore seems here to be the Ideal Root. All the Inhabitants of these Islands were locally characteris'd by this Term, as their Descent was by the Name of *Jones*,——that is to say, Persons sprung from *Jon*, or *Javan*, as *Japhet* was the common Father, or *Jupiter* of the West, or *European* Settlements in general. If this Account and Derivation (which seem to me very probable) be admitted, the Language of these *Pe-lasgi* will not serve as any particular Direction to us, in our Enquiries after the Origin of the *Greek* Language. The first Inhabitants of the *Archipelago*, must have brought with them their own *Phœ-nician*,

nician, or *Hebrew* Language; and many of the original Words, or the Consonants in them mixed, were handed down, together with the different Dialects, which were soon formed amongst, and distinguished the many petty Commonwealths of this busy Part of the World. But which of these retained more or less of the first Languages, can be guessed at only from comparing them with the *Hebrew*, in the *Material* Part.

MR *Squire* mentions another Language as a primitive one, or one likely to help him in his Enquiry. But, upon Examination, this will be found liable to the same Objection,—I mean the *Hellenic*. The Name of *Hellens*, which has been used by many Writers, ancient and modern, for the *Greeks* in common, was probably at first like that of *Pelasgi*, a descriptive Name, taken from another Circumstance more particularly relative to this People. Since profane History, as well as sacred, seems to allow, that these Countries were first
peopled

peopled from the opposite Shore of *Egypt*, or the Eastern one of *Palestine*, the Name of *Hellens* might be given to the first Settlers here, from the Word הלע HeLA, signifying *trans*, *ulteriùs*, as properly distinguishing those who were thus sent, as we speak, *beyond Sea*, and were placed at a remote Distance from their native Country *. And as one of the first Colonies might probably settle near *Dodona*, that Country might be principally called *Hellas*, which was the Case, and all under the same Circumstances were named *Hellens*, carrying with them, and spreading that Appellation over the several Districts or Provinces where they planted themselves: So that the Inhabitants of this Part of the World soon came to be called by the general Name of *Hellenists*. But the Reader perhaps will chuse to derive this Appellation from the Verb HaLA, whose Construction is *abjicere*, considering the obvious Reasons which offer themselves in Support of it. In considering these, we may examine another

* See *Strabo*.

another, and the most common Name of these People as being synonymous, and fully agreeing hereto in its full Sense and Meaning,——I mean the Word *Greece* it self. Mr *Squire's* Conjecture upon the Etymology of this Name does not quite satisfy me, as not sufficiently descriptive or distinguishing. The Verb from whence Mr *Squire* fetches *Graij*, or *Græci*, if we attend to the Letters only, may seem to be a probable Conjecture; but it gives us no peculiar Sense, whereby these People may be design'd, and mark'd out amongst the rest of Mankind, who were seeking out for Settlements and Habitations. The Verb imports to *abide*, to *inhabit*, &c. But this Sense is surely too general and loose to characterize any Nation. He will give me Leave, therefore, to offer him and the World another, which seems to answer this Purpose much better. The

* Verb GaRaSH, whose Interpretation

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is

* This Verb is used for *casting* Adam out of Paradise, and in the same Sense in other Places.——See

Marius

is *expulit*, will give us a proper Idea in this Case, answering our Enquiry in all Respects, in Sound and Sense very particularly describing these People. HaLA and GaRaSH, coincide in their Meaning and Design, which was to point out, and transmit to Posterity, the History and terrible Expulsion of those People, who were providentially and judicially compell'd to fly from the victorious Arms of *Joshua*, glad to take Refuge in these then uninhabited Islands.

I AM willing to allow, that the *Egyptian, Pelasgic, and Hellenic* Languages, were not different from each other, as Mr *Squire* asserts †; but wherein, or how far, the *Greek* Tongue, as we now have it, agreed with the first Language, or *Hebrew* (whereof the others were at that

מגרש

Marius de Calafco.——MiGRaSH, the Hemantic Noun, signifies a Suburb; which seems to be a Kind of Swarm, driven out from the great Hive, the City, and obliged to remove, to leave Room for the first Inhabitants, but yet settling as near them as they can.

† Page 179.

that Time only Dialects) can be known only by comparing the *Greek* Tongue, as we have it, *materially* with the *Hebrew*, as it stands in our Bible. The Language brought into *Greece* by the first Planters, *Pelasgi* or *Hellens*, could not long continue the same. The Language soon felt the natural Effect of a Separation from the Place where the Standard of its Purity remain'd, and was carefully preserv'd. Many necessary Alterations and Changes, which must have been introduced by a Variety of Pronunciations, Want of Letters, or Method of recording, &c. must have soon so obscur'd its first and genuine Lineaments and Beauty, that in some Ages it might be difficult to discern, what Relation it bore to the Mother-Tongue, from whence it originally sprung. The material Parts indeed did not perish so soon, but, like the Bones in an Animal Body, serve to discover what Frame they originally belonged to; and wherever we find them after the Removal of the formal accidental Parts, (since frequently

chang'd and introduc'd, whereby they may have been long disguis'd) we may well conclude, that they are derived from *Hebrew* Parents. That Language consisting in its constituent Parts, of invariable Consonants, was divinely form'd for Strength and Duration, and has therefore lasted so long in the *Hebrew* Scriptures, without Corruption, or the least Sign of Decay or Alteration. Upon the grand Dispersion, and many occasional Extrusions, the new Settlers carried many of the religious Customs, as well as much of the common Language, with them. Hence we may discern so many Footsteps of a Derivation from one common Head or Fountain, which was afterwards in its Course stained and mixed with Impurities and wild Superstitions, for want of such an Establishment, and Body of Laws, as guarded the People of God, and their Language, from such Accidents.

As to *Hellen's* being the Founder of the *Hellenic* Language, Mr *Squire* may well

well say it is absurd; and from the most monstrous, inconsistent Accounts, which are given us of *Hellen*, *Phœnix*, *Europa*, *Cadmus*, and even *Perseus*, I am frequently tempted to doubt their very Existence, and suppose them to be the Creatures of a wanton Imagination, or necessary Stop-Gaps to fill up a fanciful Scheme of Chronology. The Account of *Hellen*, and his giving Name to all *Greece*, together with the History of the *Pelasgi* and *Græci*, may be seen in the learned Commentaries upon the *Oxford* Marbles, with the Authorities whereon they depend. This Account and History, so carefully and critically extracted and alledged, will, I think, appear to any unprejudiced Reader, full of Uncertainties, unsupported Conjectures, or absurd Fables. Dr *Pri-deaux* tells us from ancient Writers——

* That *Europa* was the Daughter of *Phœnix*, and very gravely determines the

* *Mattaire*, 9 Edit. Pag. 392. *Marmora Oxon.*
Multò igitur veriora dicere videntur qui Europam non
Agenoris, sed Phœnicis filiam volunt fuisse.

the Cause against *Agenor*, who was supposed by some to be her Father. Though he seems to be of Opinion, that the Advocates for *Phænix*, speak more truly than those for *Agenor* in this Case. I can't help thinking them both in the wrong, and no way entitled to our Assent. It is well known that the Word *Europe* signifies no more, than the Western Part of the World, being plainly formed, as * *Dr Hyde* remarked, from *Ereb*, importing that Part where the Sun sets, or the Western Hemisphere oppos'd to the Eastern. So that *Europa's* being the Daughter of *Phænix*, amounts to no more, than that the Western or *European* Settlements were sent from *Phænicia*, or that the West was peopled by the East. † *Hellen* is said to be the Son of *Deucalion*, who after the Flood, fled and offered Sacrifice for his Preservation, *Jovi Phyxio, qui Opem fugientibus ferret*

—To

* Vide Notas in *Perisfol Itiner Mundi*, p. 14.

† See the Comments on the Marbles for what is here observ'd.

—To *Jupiter* the Assistant of such as were put to Flight. Through the Veil and Disguise of Fable, we may frequently discover Truth, and are sometimes directed by it in our Search after it. This seems to be our Case here, and confirms the above Account of the Appellation of *Hellens** given to these People. Another Reading in the first Marble, according to the learned *Selden*, adds still more to the same Conjecture. He supplies * ——— νίκης ἐβασίλευσαν, thus φοινίκης, i. e. *Tyre* and *Sidon*, where, according to *Eusebius*, *Cadmus* and *Phœnix*, who came out of *Egypt*, reign'd. We have likewise an Account of the Ship which brought these new Planters into *Greece*, and *Hellas* is the very Place, where this Ship landed the Fugitives or Exiles, i. e. the opposite Shore or Land, according to the Marble. If more be wanting to convince any Judgment in this Matter, I need only refer the impartial Reader to a careful, attentive Perusal of the several Comments

* See in the Word Παντοκράτορος.

ments upon the *Oxford* Marbles. But since great Stress is laid upon the Certainty and Reality of what is related of *Perseus*, I must beg the Reader's Patience to lay before him an Observation or two upon this Matter, especially as the learned Mr *Stanyan* seems to rejoyce greatly upon a Ray of Light breaking in upon him at the Commencement of *Inachus's* Reign, who was the Grandfather of *Perseus*, and seems to remove and cure that Dimness which Mr *Squire* and Mr *Stanyan* * complain of in the Times preceding. But if we consider the strange, inconsistent Account that is given of the Grandson, we shall find no Reason to boast of any sure and safe Direction in the History of the Grandfather. Mr *Stanyan* indeed is pleased to say † — *We must allow him (Perseus) one of the first Places among the Heroes of those Times ‡, especially if we add to his other Atchievements, the Conquest*

* Compare *Stan.* p. 19. with the Beginning of Mr *Squire's* Essay.

† Page 32. Vol. I.

‡ A. M. 2692.

quest of Persia, which, it is thought, took its Name from him, or his Son *Perfes*. Many of the reputed *Heroes of these Times*, may be ranked with our King *Arthur*, and *Jack the Giant-killer*. Whether this may be said of King *Perseus*, I leave to the Opinion of the Learned, after laying before them a Remark or two for their Consideration. What the learned and judicious Dr *Heylin* says concerning the Derivation of the Name *Persia*, deserves our Notice, and shall therefore introduce what I have to say upon this Subject.— These are his Words: *——“ This “ Country (*Persia*) is called *Elam* in SS. “ till the Time of *Daniel* the Prophet, “ from *Elam* the Son of *Sem*, who “ was planted there. But after the “ *Medes* and *Persians* had subdued *Babylon*, and transferr’d the supreme Monarchy to themselves, we find this People “ call’d by the Name of PaRaS,—the “ Word PaRaS (or PHaRaS) signifying “ as much as Horsemen. Given therefore “ to this Nation, as it is supposed from
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* *Heylin's Cosmograph. Lib. iii. p. 141. Edit. Fol. 1669.*

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“ an

* *Heylin's Cosmograph. Lib. iii. p. 141. Edit. Fol. 1669.*

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“ an Edict of *Cyrus*, who not only
 “ taught them the Art of Horseman-
 “ ship, but set forth a Law, that it
 “ should be a Reproach to any Man
 “ to go on Foot,—*Sive multum, sive*
 “ *parum itineris, esset conficiendum,*—
 “ Whether the Journey he had to go,
 “ were long or little.”

THE Reader, I hope, will excuse a
 Conjecture upon the Etymology and
 Reason of this new Name given this
 People, upon their new Establishment
 by *Cyrus*. The ideal Root from whence
 it springs, is, I think, PaRaS, or
 PHaRaS, which signifies an Hoof, and
 is transferr'd to describe a People who
 should *eminently* make use of such
 Creatures as Horses, Camels, &c. aptly
 distinguish'd by this Word—an Hoof,
 by a proper Synecdoche, fully expressing
 and pointing out these Animals by a
 most peculiar and descriptive Part. It
 seems to be worthy of Observation, that
Daniel, in whose Time the *Persian*
 Empire was founded in and by *Cyrus*,
 who made the *Persians* a Nation of
 Horsemen,

Horsemen, should be the first of the sacred Writers, who should change the old Name, and give them another so expressive of this new Institution. But this Name was to last, and *properly* belong to them, through distant Ages, in a most remarkable Manner. And this prophetic Mark, thus stamp'd, and still so visible and conspicuous upon this People, serves to prove, that there was a divine Direction in these seemingly minute Particulars ; and that there are probably no Names given to Persons or Nations in the *Heb. SS.* which are purely what we call arbitrary, but contain in them something peculiarly descriptive of the Nature and Properties of the Persons and Things which they stand for. The Instance before us may be called a Case in Point, and most amply verifies the Observation, this Nation having been distinguish'd in this Way, from the Time of their Founder *Cyrus*, to this Day. I need only refer the Reader to *Xenophon*, for the first and ancient Account of them, and for the

modern to Mr *Frazer's* late curious Account of *Nadir Shāh*, who, according to this faithful Historian, *had in his late Indian Expedition, 160,000 Persons, all mounted,——even those that followed the Camp, and traffick'd for Necessaries to the Men, were compleatly arm'd and mounted* *. Upon this, and some other such like Occasions, when I have been led to make some Remarks of this Nature, I have been inclin'd to think, that great Assistance may be had from the Consideration and Etymology of scriptural Names of Persons and Places, for fixing and ascertaining many Characters and Descriptions, as would serve greatly to explain and illustrate their true History. I throw out this Hint for the Improvement of such as have more Leisure, and more Learning than fall to my Share. In such Researches and Examinations of the sacred Books, we shall have the inexpressible Pleasure of discovering and acknowledging that divine Omniscience, which alone was sufficient

* Page 154.

sufficient to fix such distinguishing and indelible Characters upon the Nations of the Earth, and impress such a Signature upon them, as must manifest the Hand from whence it proceeded, thro' all Ages, to the Conclusion of the Grand * *Holam*, or Consummation of this vast and immense Scheme of Providence, and final Destruction of the Kingdoms of this World †.

THE

HoLaM, the Term for any supposed Cycle or Period, within which any particular Revolution is to be completed. This Kind of Orbit has its supposed *Terminus Inchoationis*, from whence its Course commences and ascends gradually (from whence the Verb GNaLH, *ascendere*) till it arrives at its vertical Point; then it circulates in a Declivity, till it comes again to the *Terminus Inchoationis*.—Hence the Word *Halma*, for Virgin, &c.—who are ascending the Orbit of Life, —whence, perhaps, *Alma Mater*, Virgin-Mother, applied to our Academies, the Pure Parents of *learned* Sons.

עלם

עלה

† I have the Authority of a very learned Man to bear me out in this Remark, —no less than the famous *Meric Casaubon*, in his learned Treatise de Ling. Hebr. p. 44.

Nam ut Lingua Hebraica matrix est aliarum omnium linguarum, & tanto prior tempore, in rimandis & investigandis verborum antiquorum (cujuscunque sint illa linguæ & quanquam earum præcipue quæ prius

prius

THE Reader, I doubt not, is beforehand with me in his Application of the above Critic and Reflexions, and will be apt to conclude, that instead of King *Perseus's* giving Name to *Persia*, he might probably borrow his own Name and Existence from it. When a Monarch was wanted to fill up a Gap in the *Series* of the early Ages, one was thought of in this Place, who was worthy, and therefore allow'd to reign over a Nation of Horsemen. The Poets therefore have mounted King *Perseus*, as such a Monarch, in their Opinion, ought to be mounted. Full royally they make him ride, and he must have sat a Horse the best of any Man in *Persia*. This may serve very well
for

prius ad illam & antiquitate accedunt & affinitate) etymologiis multum ejus peritiam conducere imo apprime necessarium esse, & ratio postulat & certa confirmat experientia. Sed & antiquorum populorum origines & locorum, adde & *Gentilium Numinum* quorum in nominibus ferè ratio omnis & natura (eruditionis philosophicæ pars non pœnitenda) ab ultimâ pleraque pendencia antiquitate, ex intimis hujusce ut plurimum linguæ penetralibus eruenda sunt. —

for Embellishment and Machinery, and furnishes very agreeable Scenes of Amusement and theatrical Entertainments. But for Truth's Sake, let not such Stuff be introduced to settle any Chronological Doubts, much less be brought in Evidence against the History of the Bible.

I CAN'T help thinking (without imposing my Opinion upon others, but submitting my own to that of more learned Men) that very little is to be depended upon in the prophane Histories and Accounts of Nations, and particularly of *Greece*, before the Olympiads, and that they deserve Credit no farther than they agree with the sacred in all Respects. When a Conformity may be discerned between the prophane and sacred Story, the former may be permitted the Honour of adding its Testimony to the Truth of the latter, and receive from it an undeniable, honourable Attestation of its own Veracity. Where this does not appear, we should at least suspend our Assent to the
Assertions

Affertions of the Heathen Historians, 'till we have examined them on all Sides, and in every Light. But as the most learned Bishop *Stillingfleet* has so justly stated this Matter, I shall take the Liberty of producing his Words, after sending forth one Sigh after this excellent Man, and some of his Contemporaries, who appear to this Age as the Giants of the learned Christian World, — *Sublatos oculis quærimus* INDIGI.—

“ FAR be it from me,” says this great Man *, “ to derogate any thing
 “ even from prophane Histories, where
 “ they do not interfere with the sacred
 “ History of Scripture; and it is certainly the best Improvement of these,
 “ to make them *draw Water to the*
 “ *Sanctuary*, and to serve as smaller
 “ Stars to conduct us in our Way,
 “ when we cannot enjoy the Benefit of
 “ that greater Light of sacred History.
 “ But that which I impeach these prophane Histories of, is only an Insufficiency

* Book I. Chap. III. Sect. 5. Orig. Sacrae.

“ ficiency as to that Account of ancient
“ Times, wherein they are so far from
“ giving Light to sacred Records, that
“ *the Design of setting of them up, seems*
“ *to be for casting a Cloud upon them.*
“ Which may seem somewhat the more
“ probable, in that those monstrous Ac-
“ counts of the *Egyptian* and *Chaldean*
“ Dynasties did never publickly appear in
“ the World in the *Greek* Tongue, 'till
“ the Time that our sacred Records
“ were translated into *Greek* at *Alex-*
“ *andria*. For, *till that Time*, when
“ this authentic History of the World
“ was drawn forth from its Privacy
“ and Retirement into the public No-
“ tice of the World, about the Time
“ of *Ptolomæus Philadelphus* (being as
“ it were lock'd up before among the
“ *Israelites* at *Judea*) these vain Pre-
“ tenders to Antiquity, thought not
“ themselves so much concerned to
“ stand up for the Credit of their own
“ Nations. For till that Time the
“ credulous World, not being acquaint-
“ ed with any certain Report of the
I “ Creation

“ Creation and Propagation of the
“ World, was apt to swallow any
“ thing that was given forth by those
“ who were had in so great Esteem as
“ the *Chaldean* and *Egyptian* Priests
“ were.”

WE may safely infer from this Account, that if the *Egyptians* and *Chaldeans* were so ignorant at the Time above-mentioned, very little Credit can be given to a People who are confessedly their Juniors and Pupils in Arts and Sciences, receiving from them all the Learning they could boast of. And it must be particularly remarked, in Confirmation of this learned Bishop's Observation, that the Histories or Fragments by them produc'd by way of Evidence against the Bible, and in Proof of their Antiquity, were wrote after the Translation of the Bible by the LXX, and very soon after,—as *Berossus's* History of the *Chaldeans*, *Manetho's* of the *Egyptians*, and the *Oxford* Marbles. The last have all the Marks of the Art of Chronology in its Infancy,

Infancy, and seem to have been formed chiefly to rival the *Hebrew* Antiquity. *Cecrops* is therefore placed at the Head of the Account, as supposed to be at lowest cotemporary with *Moses*, and a Succession is carried on through many Ages, without any Reference to any Record or satisfactory Evidence of any Kind. And whoever considers the Distance between *Cecrops*, and the Exaration of these Marbles, will not wonder at the loose Account by them given. I would not take any thing from the due and proper Excellency of these venerable, ancient Relicks, but only mean to interpose a Caution against paying them more Credit than they ought to have. They have certainly the Appearance of a first rude Essay towards a Method of recording Men and Things, rather than a perfect exact Register compiled from proper Materials, and digested into such a due and settled Order, as may be depended upon, and reason'd from. Before I dismiss this Subject, I would add to what is before ob-

served in Relation to *Cadmus*, that it seems to have been the Humour of these Times, and might be necessary to give an Air of Probability to their new forged Histories, to change Things and Facts into Persons, and did thereby confound every Thing, and almost every Circumstance relating to them. This Spirit of Emulation, and these romantic, inconsistent Histories gave Rise to those various poetic Fictions, which have diversified and render'd agreeable that strange Account which we have of the first Heroes and Kings in the several States of *Greece*, which for many Ages is described as a Fairy Land, the sporting Country of Fable and Imagination. As such let us enjoy it, but expect no other Fruit from it, or endeavour to deduce a Title to any valuable Possession or Reality from it. From what is said above concerning the *Hellens*, no great Use can be made of any Discovery which the *Hellenic* Language may afford us. It seems to be but another Name for the same Thing, or might possibly

possibly be more comprehensive than the *Pelasgic* in ancient, as well as later Ages. It was, I presume, a common Language in use among the several States of *Greece*, little different from the *Hebrew*, upon the first Introduction of it, but varying more and more, the farther it was removed in Time and Place from it. As others, besides the *Grecians*, were comprehended under the Name of *Hellenists*, the Language so call'd, became more compounded, and like what we call a *Lingua Franca*, a Kind of commercial Mixture, wherein different Nations might agree in Terms and Words, enough to carry on common Traffick and Business. —Such as Dr *Allix* * supposes the *Samaritan* to have been, and therefore accounts for the common Civil Shekels being inscrib'd in that Letter. It is certain, that the Term *Hellenist*, in the Ages near our Saviour, was synonymous amongst the *Jews* to that of *Gentiles*—

* See his Letter to *Spanhemius*, in the *Oxford Edition* of his *Numismata*, &c.

Gentiles——Of a large Extent indeed ! The Vulg. therefore, as well as *P. Simon*, translate the Word *ελληνες* *Gentiles*, where it occurs in *St John* and the *Acts*.——And *Bede* says, that under this Name may be understood *Ipsi profani & incircumcisi* : So that *Hellenists* meant all such as were without the Confines of the Holy Land, and the Pale of the *Jewish Church*.——Such as were at a Distance in Respect of Place or Religion, *Aliens* in either Sense from the *Commonwealth of Israel*.

UPON the Whole, I think the Affinity between the *Greek Language* and *Hebrew*, or the manifest Derivation of the former from the latter, may be best trac'd and made appear, by holding *Homer* and *Hesiod* before the Bible. Our Rule of Comparison and Application must be, to observe the Agreement of Words in their *material Part*, when stripp'd of all adventitious Dress, and to view them together in their native and proper Simplicity. The *Hebrew* knew no other, and was a perfect Stranger

ger to all the Arts and Incumbrances of grammatical Superinductions, till the Ignorance and Necessities of later Ages, call'd for such Assistances, or the Artifices and Designs of *Jews* introduced them. * *Rabbi Sabadias* is said to be the first who supply'd the *Jews* with Grammar Rules, which were borrow'd from the *Arabians*, and borrow'd, I fear, with no good Intention. The formal Parts therefore, or grammatical Additions to both Languages, should be remov'd from each, and then I am perswaded that the near Relation between them would appear † in many more Instances

* This Rabbi liv'd about the Year 900.—See Dr *Allix's* Preface to his *Confutation of the Hope of the Jews, &c.*

† But in Exercises of this Kind, there is need of great Prudence and Judgment.—*Meric Casaubon's* Advice and Caution, may be of Use to such as would make Experiments in this Way.—Sed in animadvertendis tamen sacris hisce paranomasiis magno judicio & subactis longo usu auribus opus est, nè quis acutior quam cautior ineptias suas & lascivientis ingenii conceptus imaginarios pro veris ac genuinis leporibus nobis obtrudat, ac ita non se tantum, sed sacram etiam Scripturam, maleferiatorum maleferiatus ipse ludibriis exponat. *Comment. de Ling. Hsbr.*

ces than could be imagined, when we consider, that the *Pelasgic*, *Hellenic*, or *Grecian* Languages, must have suffer'd such a Number and Variety of Changes, Losses, and additional Mixtures.

WHAT hath been offer'd herein to the Consideration of Mr *Squire* and the learned World, proceeds not from One who is fond of any peculiar Hypothesis, or of advancing Novelties, but is willing to lay before the Publick such Observations, as may, I hope, be of some Use to them in their Enquiries, and no way disserviceable to the Christian Cause. They are at Liberty to embrace or reject them.

——*Si quid novisti rectius istis
Candidus imperti: si non, his utere mecum.*

S O M E



SOME
REMARKS
ON THE
HISTORICAL ACCOUNT *of the*
LIFE *and* REIGN *of King*
DAVID. Part I.

THE Title of this Book, and the Name of the Author, gave me, and, I doubt not, all true Friends of Christianity, a pleasing Expectation of seeing the late Attacks upon the Reputation of this great Prince, and illustrious Type of our Saviour, turn'd aside, and powerfully retorted upon the Assailants,—the foul-mouth'd Blasphemer *Bayle*, and that low Retailer of prophane Ribaldry,—the *Moral Philosopher*. Upon perusing the Book, I found, that enough was done for this Purpose, and
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enough said to silence the Objections of these two little virulent Cavillers. Such *uncircumcised Philistines*, supported only by empty Clamour, and an ostentatious *Appearance* of superior Strength, were to be overcome with a Sling and a Stone. However formidable they might seem to be by their unweildy Bulk, view'd by Ignorance, through the deceitful Medium of a corrupted Heart and false Glosses, one Arrow drawn from the divine Quiver, fetches down these Men of Straw, and exposes to just Contempt, these Champions of Infidelity, by placing before all Spectators, the Materials which compose them. *Dagon*, and all his motly, impotent Votaries, immediately confess, by falling down before the Ark of God. In this *Historical Account* we see and admire a general, well-conducted, and consistent Narrative, the richest Materials handsomely and fairly disposed. We see a clear Stream of Reasoning and Argument, and

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*His bright Fancy all the Way,
Doth like the Sun-shine in it play.*

COWLEY.

WE see a Genius, polish'd by the Arts of *Greece* and *Rome*, acquainted with their finest Writers, and intimate with the great Men of Antiquity. We see one, who, with all this polite Learning, is no Stranger to the sacred Language, which, rightly understood and interpreted, will render the several Parts of the Old Testament, obscured chiefly by ignorant and wrong Translations, perfectly consistent, and worthy of the Divine Author. We see in this *Account*, what is infinitely more valuable than the finest Parts, or most extensive Learning, the plain and lovely Tokens of an honest Heart, warm in the Cause of Christianity, and entirely bent upon the Support of it.

BUT, in all Writings upon such Subjects, especial Care must be taken in order to satisfy our Friends, as well as

to do Justice to our Enemies, not to fail in any grand Point of Evidence or Observation, which is useful for the Illustration, or full Interpretation of the Subject under Consideration. Arguments *ad Hominem*, are generally proper, and greatly serviceable, but not always sufficient. By-standers in a Dispute may, nay often ought, to expect more from Authors upon these Occasions, and some will be apt to impute any material Omissions, upon any Subject of Importance, to want of Knowledge in that Particular, or want of Fidelity. 'Tis not enough in such a Case to speak the Truth, without speaking the whole Truth,—nay, the most important Part, by such a partial Representation, may be omitted. In short, the Author of the *Historical Account* hath not told us the whole Truth in his Interpretation of such Psalms as he has considered, and hath in some Places, I humbly think, misapply'd them. In order to raise the Character of his Heroe to the highest Pitch, he hath attributed

tributed to him (as is commonly done in such Cases) more than belongs to, or can be true of him, or any mere Man. The Share and Parts plainly his own, and confessedly belonging to him, are great and good enough to justify and establish his Character and Glory, without endeavouring to borrow incommunicable Excellencies, or without any Necessity of stripping the Prince to adorn the Representative. By this Hint it is easy to perceive the Tendency of my Design. I can't help thinking, and intimating also, that this ingenious Writer hath complimented the former *Typical * David*, at the Expence of the latter *Real David*, by a personal Application of some Psalms and Passages *solely* to him, which are only or principally to be interpreted of the Anti-Type. Many Psalms will admit of, and require a twofold Application. They are descriptive of what happened to *David* the King of *Israel*,
and

* The Word in *Hebrew* signifies, *The Beloved, and loving One.*

and likewise of what corresponded in the History and Life of our Blessed Saviour, and they were written for our Instruction, that we might, by comparing the Circumstances and Relations, acknowledge and admire the Hand of God in them, and the exact fulfilling of his Word. These Things are written, not to eternize the Fame of any mortal King, but to declare and point out the Glory and Properties of him who was King of Kings. Such Passages, therefore, in the Book of Psalms (most of which are predictive of the Author and State of Christianity) as relate to him, must be carefully distinguished, and truly applied. They had a much more important View, than barely to relate the Story of the former *David*, or to acknowledge his Deliverances from the Hand of *Saul*. I shall mention some few Instances out of the Book now before me, and submit them to the Author's and Reader's Judgment. If the *candid Doctor* shall think these Remarks just and rightly founded,

founded, he will, I'm confident, set his Readers right by a Line or two in his Second Part, and obviate any dangerous or injurious Mistakes, which may happen for want of a proper Acknowledgment of a Defect, or Explanation of his Design in this Method of paraphrasing.

IN this *Historical Account* we have a critical Examination and Application of the XVIIIth Psalm, which is said to have been composed upon Occasion of *David's* Deliverance from *Saul*, by the honest Art and Deceit of his Wife *Michal*. *A considerable Part of this Psalm* (says our Author, Page 83.) *is a plain Narrative of his Danger, and his Deliverance by a very extraordinary Interposition of Providence.*—The signal Interposition of Providence in the Preservation of this great Prince, was very visible upon many Occasions. But his Escape from this Pursuit and close Siege, may be, and is accounted for by human Means, and a Stratagem of human Contrivance, under the ordinary Providence which

which attends good Men and good Designs for their Preservation, without having recourse to, or supposing a *very extraordinary Interposition*. The Author's Reading will give him many Instances of such providential Escapes by ingenious Stratagems, and the ready Inventions of Necessity and Self-Preservation. So that however applicable some Passages of this Psalm may be in a low Degree of Allusion to this particular Circumstance and Distress of *David*, there must needs be another more important Meaning in it, and a more *extraordinary Case* to which it ultimately and intentionally refers, and for the Sake of which Description it was written. Whoever nicely, or indeed but superficially views the Colouring, will judge, that the Psalmist's painting of this Piece of History, could not be taken entirely from this Scene of his Life, and that *another Person* must certainly have fate for the Picture herein delineated. The most hyperbolical Poetry will not, I think, justify the sole Application of
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this Psalm to this Circumstance of *David*, although his Danger and Distress were confessedly great. This hath been too often the Case of Innocence persecuted by Malice and Ingratitude, and great Kindnesses have been often recompenced with as mischievous and fatal Resentments as great Injuries. We must therefore look after some other Person and Purpose intended and pointed out by the Psalmist,——One for whom the principal Character herein drawn was designed, and whom alone it most exactly and emphatically describes. Let us hear the Words cited by the Author. *The Cords of Death encompassed me, and the Floods of ungodly Men made me afraid. The Cords of Hell surrounded me, the Snares of Death prevented me. David* (according to our Author) being so dreadfully straitned, cried out to God for Relief, and God, who never failed him, sent out his Thunder, a Tempest, and an Earthquake, which amazed, affrighted, and dispersed his Enemies, and deliver'd

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him out of his Distress. The Author here takes Occasion to observe the Grandeur and Sublimity of the Psalmist's Description of this Tempest in the 7th, 8th, &c. Verses, and shews by a particular Comparifon, how much more fine and noble, because more dreadful, an Appearance *David's* Tempest makes than one described by *Virgil*. But the Reader must observe, that these Marks of wonderful Distress, can properly belong to our Blessed Saviour alone in his bitter Passion; and the Tempest, &c. prophetically describes the several amazing Convulsions of Nature, which really happened at the Crucifixion, and perhaps take in those extraordinary Appearances which accompanied our Saviour coming in Judgment to take Vengeance on ungrateful Murderers at the Destruction of *Jerusalem*. The Sense and Application of the Psalmist's Expressions here cited from the Author, are infallibly determined by St *Luke*, *Acts* ii, 24. *Whom God raised up,*
having

having LOOSED THE PAINS of Death,
&c. “ The Hebrew Word כָּל signi-
“ fies (as Dr Hammond well observes
“ upon this Place) two Things, a Cord
“ or Band, and a Pang, especially of
“ Women in Travail ;—hence the
“ LXX meeting with the Word Πῶς
“ xviii. (where it certainly signifies σχοινία
“ Cords or Bands, have yet rendered it
“ ὠδίνες Pangs, and from their Ex-
“ ample here St Luke hath used τὰς
“ ὠδῖνας θανάτου the Pains or Pangs
“ of Death, when both the Addition
“ of the Word λύσας loosing, and
“ κρατεῖσθαι being holden fast, do
“ shew the Sense is Bands or Cords.”

Thus the learned and faithful Dr Ham-
mond.—And now I think we may sub-
mit the Interpretation and Application
of these Words and Verses of the Psal-
mist, to any unprejudiced Judgment.
To proceed in the Comment upon
this Psalm.—*The Lord rewarded me ac-
cording to MY RIGHTEOUSNESS—I
was also UPRIGHT before him—There-
fore hath the Lord RECOMPENS'D me ac-*

according to MY RIGHTEOUSNESS, are Expressions which *David* was too good a Man to arrogate to himself; and every Christian Reader, when he duly considers them, will immediately, without Hesitation, give them a right Direction. For there is but one Person to whom they can be applied. This Psalm is a grand Description of the Death, Resurrection, Victory, &c. of *Christ*. The Word * *Saul*, in the original Textual *Hebrew*, signifies * the *Grave*, and *infernal State*, or *that * of the Dead*, as well as the King of that Name, and
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* The Verb SHaAL signifies to crave, passionately to desire, to beg, demand, &c. and the two different Places and Condition of the two Parts of Man in their separate Estate, fully explain the Idea. The Grave, or Place of the mortal Part, is well known by the expressive Epithets of insatiable, Craving, &c. and the immortal Part is impatient and importunate under its imperfect, incomplete State, always desiring the Day of the Redeemer's Triumph,——the Accomplishment of its own Happiness, and the Destruction of Satan's Empire, with the most earnest and incessant Supplications. *I saw under the Altar the Souls of them that were slain for the Word of God,——and they cried with a loud Voice, saying, HOW LONG, O Lord, &c. Rev. vi. 9, 10, 11.*

an Eye to this Meaning of the Word in the Typical Application will direct us to the true Interpretation of many Parts of this Psalm. *Soli Christo conveniunt*,—The several Parts agree only to *Christ*, saith a learned * Commentator.

THE Author's critical Comparison of *David's* and *Virgil's* Tempest, may seem to be an ingenious Performance, and I doubt not, was designed to do Honour to the *inspired* Penman. But I must own, such Comparisons seem injudicious to me, and no Way serviceable to Religion. What can be inferr'd from an acknowledged superior Excellency in the divine Description? Why only that the Holy Ghost has the better of *Virgil* in his Writings. Should *Virgil* and the *Poet Laureat* be compared, and the Critick upon comparing Particulars, justly triumph over poor *Colley*, the Match would be deemed unequal, and the Comparison ridiculous, affording *Virgil* no great Matter of Triumph
in

in defeating so low and weak an Antagonist. Much more ridiculous must any Comparison be between the Works of *God* and *Man*,—even *Virgil*— as the Distance in all Respects is infinite beyond the Reach of such Comparisons. No Honour can be gained by such Attempts, and much may be, and hath been lost by unskilful Management,—and I can't help subscribing to the Observation of † a judicious Commentator,—*Non satis piè confertur Ode Sacra cum figmentis Poetarum.*—

THE Author (Page 118) is pleased to inform us, that the LVith Psalm was composed in Memory of *David's* Deliverance, when he successfully counterfeited Madness, that he might not awaken the Jealousy of the Great Men in the Court of *Achish*, or give them any Occasion, or Suspicion of Danger from his known Abilities, and dreaded because experienc'd Superiority. Any Complaint against him, founded upon
such

† See Pol. Synop. XXIII. Pf. begin.

such Pretences and Reasons of Caution must probably have proved fatal. The Author calls *this Application* of his, and supposed Occasion of penning this Psalm, *a Key that lets us into the true Secret of David's Conduct upon this Occasion.* The constant Vexation given him by these jealous Grandees, and the Danger that constantly threaten'd him from their Insinuations and Attempts, interpret, he thinks, the following Complaints.—*Every Day they wrest my Words,—all their Thoughts are against me for Evil,—they gather themselves together,—they hide themselves,—they mark my Steps when they lay wait for my Soul.* The Author expatiates upon this Discovery and Application, and claims a Right to reason from them. I can't see any sufficient Reason for composing a Psalm on purpose only to transmit an History down to Posterity, which hath nothing singular in it, or sufficiently distinguished by uncommon Sufferings, to justify the Application of the above Expressions
to

to the Circumstances of it. As to the Device of counterfeiting Madness to avoid the Danger of Jealousy and Observation, the Instances of *Brutus*, and a noble *English* Duke, with many others, sufficiently shew, that the Stratagem did not seem to require such particular Notice as is supposed. And however applicable some Parts of this Psalm may be to *David*, under this particular Circumstance of Distress, and to others in such Dangers, yet surely the Author must acknowledge, that they ought to be extended to, and are principally and justly true of the Case of the second *David*. They seem to me to belong entirely to him, and written to describe the Caballing and Combination of the *Jews* against him, which was carried on with all that extraordinary Treachery, Subtlety, and implacable Malice, which the Psalmist's Words so aptly and fully express.

THE *Historian* supposes (Chap. XIII.) that the XXIII^d Psalm may be illustrated

illustrated and explained by comparing it with *David's Flight to the Forest of Hareth*, which he made fruitful by his Industry and the Blessing of his Presence: And he cites the Authority of * *Rabbi Solomon*, with an Observation of his concerning the *Asiatick* Shepherds, complimenting this *Rabbi* upon this Occasion in these Words——*This I think is the most rational Comment transmitted to us by the Rabbins.* I observe with Pleasure, that this Author seems to intimate hereby, that he does not think the Comments of the *Rabbins* to be *generally* rational. For it hath certainly been their main Study and Endeavour to lead us a *wild Goose Chase*——to take us as far as possible out of the Way that leads to *Life*, and to obscure and deface all the Directions pointing to it. This seems to be the Design here of *Rabbi Solomon*. For the † Shepherd signified in this Psalm is

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* Concerning this *Rabbi*, see Dr *Allix's* Judgment of the *Jewish Church* against the *Unitarians*, Page 322.

† See Dr *Hammond*.

no other or less than the true and great *Shepherd* of Souls and the Christian Flock——and we have likewise in this Psalm a curious and beautiful Description——how the human Nature of *Christ* would fully rely upon the Support of the Divine, during *his Walk through the Valley of the Shadow of Death*.

I SHALL take Notice of but one Psalm more explained and applied by this Author, which is the 142^d. This is applied by him *solely* to King *David*, concerning the *Adventure of the Cave*, as he calls it in the Title of the Chapter, and in the Relation of the Story. His Words are—* *We have a Psalm expressly penn'd by himself, in Memory of this Adventure, and it is astonishing, that no Commentator or Writer of sacred History hath ever applied or explained the Adventure by it—especially considering how clear it is with this Comment, and how utterly unintelligible without it.* I must own it may seem more *astonishing*, that so many great Divines should be at a Loss for the proper

proper Application and Explanation of the several Parts of this Psalm, which are to be then only rendered intelligible and clear, beyond Doubt and Exception, when they are compared with the several Parts of our Saviour's Life, Actions, and Sufferings, to which they belong, and which they were most certainly intended prophetically to describe. I must leave the Readers to improve this Hint, and try whether *this Key* will not open the Meaning inclos'd in this Psalm, and discover more real Beauties and true Images than what appear by holding to it the *Adventure of the Cave*. Some of the Expressions can never be bent to fit the *Adventure of the Cave*: But are literal and exact Representations of the different States and Condition of our Redeemer. I can't be more particular here, and I think, I need not.

THE Reader may perceive my Design in laying these cautionary Observations before the Publick——And an honest Design I may call it, founded on a Jeal-

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lousy of our Saviour's Honour, and a Concern for the Cause of Christianity, without any Intention or Desire of undervaluing the Performance, or diminishing the Fame of the ingenious Historian. But I think it is necessary to apprise the Generality of Readers, that the several Descriptions in the Book of Psalms are for the most Part *prophetical*, and were completed and terminated in the *Life, Actions, and Sufferings of our Redeemer*. Many Passages were true of both *Davids*—— Some of the *former* only, and others *solely* of the *latter*. The judicious Reader will easily separate and distinguish the Parts of each. Confessions of personal Guilt, and Supplications for personal Pardon, will infallibly fix the Interpretation and Meaning upon the penitent *David*, and direct the Practice and Imitation of all succeeding Sinners by an useful Application.——Claims of Righteousness, Challenges of Perfection and consummate Virtue——Complaints of undeserved and unparallel'd Sufferings

Sufferings—— Descriptions of afflicted
fect Innocence, and Hymns of univer-
sal Triumph over the Enemies of God
and Man, with the grand Characteristicks
of that *wonderful Person* who was God
and Man, are sure Marks whereby we
may know, what is due to the *Root and*
the Offspring of David. The Commen-
tators have observed in general that *Christ*
is the *End* of most of the prophetical De-
scriptions in the Psalms, but have been
greatly deficient in not marking the par-
ticular Passages, and applying them,
when clear of Doubt, for the Use of less
learned and observant Readers.

THE Rule of Interpretation here sug-
gested and recommended, is abundantly
justify'd and authoriz'd by what is writ-
ten, and applied in this Way in the New
Testament. To mention only the re-
markable Passage concerning the Death
and Resurrection of *Christ*—* *Thou wilt*
not leave my Soul in Hell, neither wilt
thou suffer thine Holy One to see Corrup-
tion.

* Psal. xvi. 10. Acts ii. 31.

tion.——Had not the Sense of these Words been infallibly determined, they might have been, with the Help of a little Metaphor and Fancy, applied to the *Adventure of the Cave*, which might from the Horror of a subterraneous Dungeon be not improperly termed an Hell, which good *David* might have presumed upon being deliver'd from, and that God would *not suffer the Pit to shut her Mouth upon him*, or any Accident or Enemy to destroy him in that dismal Situation——in other Words—God would not suffer holy *David* to be buried alive in this Cave, and there see *Corruption*.

BEFORE I conclude, give me Leave to add a Conjecture which seems to clear and account for one Circumstance in the History of *David*, and which is not generally known, and may give Satisfaction to honest Christians, who are disposed to accept any rational Solutions of Difficulties in Scripture. Many smart Things have been said, by Unbelievers concerning the Evil Spirit's leaving

ing *Saul* upon *David's* playing to him. But if they would suppose that the Tune was expressive of an offensive Meaning, which was probably the Case, much silly Blasphemy would be effectually silenced. An Epinikion of the Redeemer, and this final Hymn of Triumph, majestically sounding forth *Christ's* Victory over Death, Satan, and Hell, might be sufficient to disturb the *Disturber*, and be too shocking a Suggestion for the Devil to bear. And what is said by our Author upon this Occasion, serves greatly to strengthen this Conjecture. He supposes, upon *Josephus's* * Account of this Matter, that “*David added Songs and Hymns to the Harmony of his Harp*” upon this Occasion. And it is no improbable Supposition, that *such* a Song and Hymn as is here mentioned, was used as the most effectual for the Purpose intended by it.

SHOULD these Strictures and Observations be deem'd unnecessary or not just, they may be disregarded. I am no farther

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ther concerned for the Publication and Support of them, than they may be thought conducive to the Illustration and right Interpretation of so momentous a Part of the sacred Books, and to preserve their true and salutary Sense and Meaning in the Minds of less attentive Christians, who may not observe them unless they be thus particularly pointed out.

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